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THE
PRESBYTERIAN MONTHLY
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AUGUST, 1866.

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FORMS OF BEQUEST.

1. I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of _____ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of _____ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of _____ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Education Committee* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of _____ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of _____ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of _____ dollars, to be expended for the appropriate objects of said Incorporation.

THE

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PRESBYTERIAN MONTHLY.

VOL. I.

AUGUST, 1866.

No. 8.

HOME MISSIONS.

THE GENERAL ASSEMBLY AND HOME MISSIONS.

For the second time the General Assembly has just met west of the Mississippi. The men of the West were there in force. A few, veterans who have grown old on the frontier, but for the most part, young, earnest men. From the shores of Lake Superior, and the wide prairies of Minnesota, in a long elliptical line sweeping round to East Tennessee—many of them Home Missionaries—and all of them imbued with the importance of saving the West, they came together in full sympathy with the work of Home Missions. The place of meeting, the commercial centre of Missouri, a State of great extent, and almost boundless resources, itself one of the most inviting Home Missionary fields on the continent, into which a great tide of population is rapidly flowing, could scarcely fail to suggest the importance of the Home Missionary work. The men of the East caught the spirit of it as they swept over the wide prairies of Illinois, and when they met the men from far beyond, fresh from explorations and frontier labors, and saw how jubilant they were with success, and how hopeful they were for the future; when they heard from one District Secretary that *twenty-one* churches had been organized on his field during the year, and eight or ten by another, and from all that the people never seemed so eager to hear, and that it never was so easy to organize churches as now, they were all ready to say, with the lamented Gallagher, "*Lord this broad land shall all be thine.*"

The Committee were able to present a most encouraging report. The whole number of missionaries was *sixty-one* more than the preceding year. Fifty churches had been organized. *Three-fifths* of the whole number of missionaries only had sent in the statistics of their labors, but even they reported nearly *three* thousand converts. *Thirty-three hundred* had united with their churches, about *two hundred and fifty* more than half of the whole number, on profession of their faith.

The war being ended, slavery abolished, so many revivals having occurred in the churches, so many feeble Presbyteries having been strengthened it seemed to be the universal impression of the members of the Assembly, that we are entering upon a "new era," when great things must be achieved for Christ.

Hence, when it was stated that the Home Missionary Committee had been drawn along by the most obvious demands of Providence to expend \$15,000 more than they had received during the past year, that seventeen new missionaries had just been commissioned, and that the present rate of expenditure is \$10,000 a month, with a constantly growing demand for more men to occupy open and promising fields, and more money for their support; while the receipts of the same period were less than \$8000 per month, there seemed a resolute determination to meet the demand as if it were a call of God. "*More money must be raised!*" "*The work must go forward!*" "*The Committee must be sustained!*" These clear conclusions were also the utterances of high resolve on the part of many members. And many a minister went home resolved to rouse his people to a more generous collection for Home Missions; and many an elder went home pondering how much he should add to his customary contribution, and how he could rouse his church and his Presbytery to do more for the good cause.

The success of our limited labors among the German population induced the Assembly to recommend a more vigorous prosecution of our work for their evangelization. In like manner they deprecated the small number of laborers among that needy and hopeful class of our citizens, the freedmen at the South.

There seems, then, no lack of labor for the Committee the present year, and no abatement of high expectations from them on the part of the Assembly; and, with the blessing of God in answer to the prayers and in response to enlarged contributions from the people, their motto will be, as it has been hitherto, RIGHT ONWARD.

CHURCH BUILDING AT THE WEST
--WHAT IT COSTS.

Very few people in our Eastern cities realize what it costs to build a house of worship at the West. And yet oftentimes a feeble congregation *must* build, and must build early perhaps, because there is no hall, school house, court house, or other public building where public worship can be held. And hence with farms to pay for and improve, with buildings for their own families to live in comfortably yet to be constructed, with many other public expenses, for

highways, bridges, and necessary buildings for the county or the State, they build a house for God. A writer in the *Christian Herald* describes it and its builders in the following fit words:—

"It is not large. It is not handsome. Not a single ornament gives it grace. No city architect planned it. It needed none. It could afford none. It is just four walls roughly put up, and roughly plastered, and roofed over. The wood-work is guiltless of carvings, moulding, or paint. The glass, unstained, is of the cheapest sort. To many eyes it is rude and unattractive; 'more fit for a

barn than for God's worship.' Yet, whatever human opinion may be, in the judgment of Jesus Christ that house cost a great deal.

"Let its history explain. A few poor Christian men and women, anxious to do *what they could* for God's name and the good of souls, built that house: built it out of their hard earnings. Not a dollar went into it that did not cost them a day of hard labor. Not a dollar but cost them a *felt* abridgement of some personal or family comfort; few and inexpensive as these comforts were. Yet, for Christ's sake they cheerfully gave as they were *thus* able, struggling with their poverty for years, to make that house what it is. And they bless God for it, and for the good which is done in it. And so will many, in a coming eternity.

"Now these poor disciples will die, and be gathered to the wished for house not made with hands. But it is hardly to be expected that any tongue will tell, or pen record the sacrifices—*real* sacrifices—of these humble disciples of Christ, to build a house for his worship."

We verily believe such people make sacrifices for Christ to which others are strangers. Ought not our men of wealth to inquire if there is any better use to which they can put a portion of their funds set apart to the Lord's work.

Building church-edifices for poor congregations has become a necessary condition of sure success. All the denominations are acting on this conviction. To aid a missionary through a series of years, where there is no house of worship is often like throwing money away. The Home Missionary Committee are inquiring after all these cases in the lists of those they aid. And if such congregations find aid suddenly cut off they will understand its import.

But if a congregation will arise and build, doing what they can for themselves, how noble a charity is it for older congregations and men of wealth to lend a helping hand! What nobler deed can each man of wealth perform than to see some feeble church successful in building a house of worship through his own assistance every year!

THE CHURCH MUST ADVANCE, OR FAIL TO BE A POWER IN THE LAND.

The mere growth of the population, apart from every other consideration alarms and almost paralyses us. We have to fight against an adversary not only strong already in numbers and position, but which is every moment swelling its ranks by fresh reinforcement, extending its lines in every direction, and taking up fresh positions of strength. In these circumstances, the position of the Church of Christ is abundantly manifest. If she extend not herself as steadily, and in like degree brace her energies for the contest, she must inevitable and incessantly be losing ground. Absolutely stationary, or slowly progressive, she becomes relatively weaker day by day. With numbers undiminished and moral and spiritual agencies maintained steadily at the old standard, she is every day and every hour a feebler and less commanding power in the world. If, in short, she is not ever expanding and growing—expanding and growing in full proportion to the increase of the community at large, and especially at those points where that increase is greatest and most rapid, she is in reality shriveling up and dwindling away.

Surely in all this we have a loud call to be up and doing. If ever the Church of Christ had need to awaken and gird herself with strength for her great work, it is in this land and in these our times. To keep together, then, in undiminished numbers her existing congregations, and maintain within them, in full efficiency, the ordinances of grace, must be the beginning only, not the end of her labors. She must not be conservative only, but incessantly aggressive. She must lengthen her cords, as well as strengthen her stakes, and spread her wings as wide as the nation spreads. Missions to the poor and neglected must be established everywhere, infant congregations must be fostered, new churches founded and organized, the darkest dens and haunts of sin explored, mapped out, and taken possession of by the soldiers of the cross; Christian agencies

of all kinds, evangelists, teachers, district visitors, scripture readers, popular lectures, colporteurs, messengers of mercy for the body, and messengers of life for the soul, multiplied ten-fold, and like a living leaven inter-penetrate the whole mass. The Christianity of the land, in short, must march against its heathenisms, and, in God's name, close with it in deadly strife. The cen-

tral citadels of darkness must be stormed and taken. The leaven must be inserted in the very heart of the mass, and work itself outward until it reach the surface. Thus alone can our country be saved from ruin, and the Church of Christ in the midst of us vindicate to herself the God-given title as the light of the world, and the salt of the earth.—*North British Review.*

REPORTS FROM MISSIONARIES.

The brief extracts from the quarterly reports of our brethren cultivating the moral wastes in different parts of the land, speak with still increasing emphasis in regard to the fields all around them that are bringing forth only noxious weeds because there are none to place them under evangelical culture. When one part of the field is occupied, and a church organized, and a missionary appointed to preach the gospel stately there, another point equally destitute and important is discovered, and pleads for a share of the ministers' service. He feels that he cannot turn a deaf ear to the call, and yet another and another call is heard, and in his endeavors to supply the lack of service, he unduly extends his field of labor, and begins to sink under his increasing burdens. In this state of things it is natural for him to ask the Home Mission Committee to send him a reinforcement. Alas, how helpless the Committee to comply with this request! "*The harvest truly is plenteous, but the laborers are few.*" The Church must pray with more fervor and stronger faith to the Lord of the harvest to send forth laborers into his harvest. Rev. A. T. Norton, Alton, Illinois, District Secretary, in the following brief note to the General Secretary, illustrates the necessity of more missionaries to meet the wants of his district.

"Send all the good men you can get. If ten come in a body let me know when to expect them. Besides the Missouri wants, six men are needed in the bounds of Alton Presbytery. *Never in all my thirty years at the West has the field been so open and so promising.*"

At a later date he writes to the General Secretary:—"Since I last saw you

I have organized a church at Forest city, Missouri, thirty miles up the river from St. Joseph's, in Holt county, with twenty-seven members, five more are about to be added. I purpose to send a minister to labor one-half his time with them, and spend the other half in missionary work in the three north-west counties of Missouri. They will raise at Forest city three or four hundred dollars for a man they like. It is an uncommonly promising opening, and wholly in advance of any of our former efforts in that direction. *I want a man for that place. Don't know where to look. Don't let the thought enter your mind that my district is supplied. It was never so easy as now to organize promising churches.*"

MISSOURI.

The Work and the Men Needed to Do It.

Rev. W. S. Post, of Sulphur Springs, Jefferson county, Missouri, writes:—

"I organized a Presbyterian church in Hillsboro', the county seat of Jefferson, consisting of twelve members. Three more ladies were expecting to be present and unite with the church, but owing to unavoidable circumstances failed to attend. They, with some other persons, it is believed, will embrace an early opportunity to connect themselves with the people of God. We have started a subscription paper to raise money for a house of worship. Two of the above joined the church on profession; the rest by letter. Our seminary has commenced

with about forty pupils. We could not build and fit up such a school house as we now occupy for less than five thousand dollars. This institution, we trust, will do its good and beautiful work in this country. There is a sad deficiency on the score of education in Jefferson, and, in fact, in all southeast Missouri. On my next appointment in De Soto, I expect to organize a church there. I have purchased the building formerly occupied by the Southern Methodists in that village. If the Church Erection Committee will let us have five hundred dollars toward paying for the house, we will make it a convenient, substantial house of worship. Application will be made for money as soon as I can obtain the blank papers for that purpose. Our building in Sulphur Springs has been commenced, but it will not be finished for some time, as the bricks have to be made. These three places, Sulphur Springs, Hillsboro, and De Soto, where I have had regular appointments, will not only have churches organized, but will, in all human probability, soon have houses in which to worship. There are, in my opinion, other places where churches can be organized just as well as in those where I have regularly preached and labored. I have no reason to be discouraged, but rather abundant cause to bless God for what He is doing through my efforts and labors in this region. The country being rough and hilly, is not settling as some other portions of the State, but even in southeast Missouri the people are not idle. They cannot do much for a year or two to sustain ministers of the gospel. All matters need reconstruction. The Iron Mountain Railroad will, doubtless, be extended to the river at Columbus, or some other point, thus opening a country which has hitherto been comparatively neglected. It is stated that 40,000 acres of land in southeast Missouri are being taken up every month, under the Homestead act; and that the extraordinary amount of 70,000 acres will be reached at the present rate by May next. This fact shows that public at-

tention is being turned to this region of country to a large extent. We must have two other pioneers in this section, men who have not only talent but tact to work for the Master. I am willing to travel all the time and labor, but I cannot do so on my present salary. I presume, too, that your committee will think I must receive less rather than more for my services another year, if I should live. I would press the call for at least two more ministers for this region, provided you can support them the first year. There may be other points where we will meet with greater encouragement and success; but this field is certainly important, and must not be neglected. It will be useless, in my opinion, to send any person to this region who cannot act as a pioneer, and endure pioneer life without complaining. He must be able to endure hardness as a good soldier. He must be able to reach men and organize them into churches, if satisfied that they are Christians. He must lead and not wait for others to go ahead."

GREAT LACK OF THE MEANS OF GRACE.

Rev. James J. Wilson, Newark, Knox County, Missouri.

"The destitutions of this section are very great. The large majority of those who had the supremacy here before the war, no longer have the control of things. Ministers of this class, because of their disloyalty and sympathy with the treasonable party, are not permitted to preach unless they take the Constitutional oath. This they cannot do without perjury, yet a few are found to do even this. There is one loyal Methodist preacher on a part of the field I occupy, but still all that we can do to supply the people with preaching, leaves many without the gospel. I know of many thickly-settled neighborhoods where there are no Sabbath-schools or preachers. These people seem to hunger for the bread of life. From many such places I have had pressing invitations to preach for them at least once. I ex-

pect to organize a church soon at one of my mission stations. It is a fertile section of the country and well settled."

FROM ANOTHER MISSIONARY.

Few Helpers.

"When I began my labors here there was no preaching—no living church organizations, scarcely a known Christian, and there was no church building. Our meetings were held in the Court House. From twenty to forty attended the Sabbath services. A Sunday-school was organized with twelve scholars. It soon increased to fifty. It has been continued through the winter. Late in the fall I commenced a Wednesday evening prayer-meeting. Forty and fifty were sometimes in attendance. For several months I had no one to aid me in this meeting, but afterwards a young man came to my aid. With this exception, and the occasional aid of a stranger, I have had no one to help me. About six weeks ago, steps were taken toward the organization of a church, and seven persons desired to unite in the organization.

"The country is prairie in its general features, with plenty of timber and water. It is adapted for grazing, the raising of fruit, and for general farming purposes. My special field of labor is a central point on a projected railroad from Fort Scott to the Pacific Railroad, at some yet unfixed point. There is a Methodist circuit preaching once a month here, but with this exception I occupy the entire ground. An interesting feature of our town is this. A number of Eastern people reside here, and this number is to be increased the present season. Many of these persons, while not decidedly religious, attend our Sabbath services. They are earnest business men. The tasteful appearance of their stores, give a cheerful and improved appearance to our town."

ILLINOIS.

Ten Years' Growth.

A veteran missionary in Illinois who has been laboring there for ten years, speaks thus encouragingly.

"The duties of the year have been somewhat arduous, and yet, I rejoice, that in some good degree, the Lord has been with me and blessed my labors.

"At Pana we had a pleasant and profitable season of revival, the result of which was eleven additions at our last communion.

"The church at Pana is now in a prosperous condition. I closed up my labors there last Sabbath, giving way to another to build on the foundations which I hope are now permanently laid.

"I preached my first sermon in Pana ten years ago, the 23d day of last month, in a small house, probably not more than sixteen feet square. I leave the place with a neat comfortable house of worship with all the necessary appliances for a worshipping congregation.

"I take Mount Vernon this year, occupying the pulpit there as often as I did in Pana. They have a good house for worship, and the prospect is fair at this time to build up a church at that place.

"At Nokomis, there have been six additions to the church since I last reported. At this place they are making an effort to build a house in which to meet to worship God. This is a growing community, and we hope here to build up a living church."

MICHIGAN.

In Labor more Abundant.

Rev. M. Gelston, Spaulding, Michigan.

"I commenced my labors the first Sabbath in May, 1865. I was commissioned for Salina and Carrollton, but as I saw it necessary for the good of the cause, I added to my field Saginaw and Zilwaukie. I have preached three times each Sabbath, except one at Saginaw. Brother Clark was with me. I have preached three-quarters of the year at Saginaw, and nearly the same at Zilwaukie, alternating between these places. My congregations are now good in all my fields as far as school-house room will admit. In this field I now have a hall to preach in,

which affords ample room. Good Sabbath-schools in all my parishes are gathered, and these with my congregations have grown much since I began my labors one year since. In three of my fields, prayer-meetings have been well sustained. In the other, Salina, we have just gained sufficient strength in Christian men to organize a prayer-meeting with the hope of sustaining it.

"All my congregations desire me to be with them another year if it could be; but my work has grown so much on my hands that I cannot meet its demands. I am willing to take Salina and Saginaw: but I must have a man to labor with me, and occupy Carrollton and Zilwaukie. I formed a good society at Zilwaukie last Monday evening, all the business men in the place came out to the meeting and gave their countenance and assistance. I shall form a church there soon, and also the way is now preparing for the foundation of a church at Salina. I wish an arrangement might be made, so that the co-laborer could be with me the first of May."

IOWA.

Rev. S. Phelps, Waterloo, Iowa, speaks of an interesting communion occasion in his church, and a vigorous temperance movement in the town.

"My last quarterly report was dated in the midst of a precious revival, the members of our church, as well as their minister, I trust, were greatly quickened and elevated in the tone of their piety by that season of refreshing from the presence of the Lord.

"Our last communion Sabbath, which was the second Sabbath of April, was one of the most solemn of my ministry. Twenty-five have been added to our number, all but four of them by profession. With one or two exceptions these made their public confession of Christ and took the covenant of the Church upon them on that Sabbath.

"The coming of so many for the first time to the Lord's table, and the greatly revived state of feeling with which the

others all came, under God's blessing made this a most solemn and precious communion occasion.

"Our Sunday-school is interesting. Faithful instruction has been given, and been greatly blessed of God. Almost all the members of several of the older classes are professing Christians.

"We are moving in the matter of church building. The subscription paper is now being circulated.

"I cannot tell what style of church we shall build, or whether we will build at all this season, until that paper has been thoroughly circulated. We find ourselves very poor, pecuniarily, when we measure our means with an undertaking of such magnitude as this.

"The church presented me a call to be their pastor, through the Presbytery, at its late Spring meeting. I accepted it. The installation services are appointed for next Monday evening, May 7th.

"We are now in the midst of a temperance revival, in this community. It is probable that the movement will be successful in stopping the illegal sale of intoxicating liquors in this town, which has hitherto been carried on very largely.

"My latest intelligence from the school-house in the country, of which I spoke in my annual report, makes it probable that a church of our order will be organized there; or that the Cedar Valley Church, now virtually defunct, will be resuscitated. I shall try to secure to them regular communion occasions, and give them as much preaching as I am able. I am greatly interested in the work there. The field seems very promising."

EAST TENNESSEE.

Men, and the Kind that are Wanted.

P. M. Bartlett who has spent the last six months in East Tennessee gives this report of his missionary labors.

"It is some time since I wrote you. I have delayed until I completed the circuit of the county in sacramental meetings. Yesterday was the last, at Forest Hill.

"I am now quite well acquainted with this field, so that my opinion as to the state of things is worth something. It is very evident to me that these seven churches are in a very encouraging state. *Men, men* are wanted, men of stamina, of tact, of wisdom, of experience. Such could do a good work here. Where they can be found I do not know. A man of *spirit and ability* is needed for Unitia and Morganton. He could do a good work.

"At our communion season here, five were added on profession and two by letter. Nine children baptized. At Unitia six young ladies, some from the leading families, were received. At Louisville, where I have been supplying, I baptized four children. I am glad to

report that a very flourishing Sabbath-school has been organized in L—, eighty to one hundred in it. A school has been organized in Unitia also, and also a school for blacks projected by former slave-holders. Sabbath-schools have been organized in all our churches throughout the county, unless it be at Eusebia. Presbyterianism has a strong hold in this county."

COLORED PREACHER WANTED.

Rev. T. J. Lamar, of East Tennessee, in a letter of recent date says:—"We need another colored preacher in East Tennessee. We can establish several more colored churches here, but Mr. LeVere cannot attend to them all."

DONATIONS

Received by the Presbyterian Committee of Home Missions in June, 1866.

NEW YORK.			
A friend of Home Missions	\$1 00	Hopewell Pres ch,	\$2 00
Brooklyn 1st Pres ch, add'l 420; South ch, add'l 30; Westminster ch, add'l 5	455 00	Mitchell Pres ch,	17 00
Carlton Pres ch,	10 00	New Providence Pres ch,	4 25
Delhi Pres ch,	54 25	Orland Pres ch,	23 00
Exeter Pres ch,	5 50	Rochester Pres ch,	4 00
Fly Creek Pres ch,	6 00	St. Louis Crossing Pres ch,	1 00
Freedom Plain Pres ch, add'l,	12 00		\$56 25
Harlem Pres ch, M C,	14 53	ILLINOIS.	
Moira Pres ch,	9 00	Belvidere Pres ch,	\$141 89
New Lisbon Pres ch,	6 00	Newcomb Pres ch,	9 00
New York 14th st Pres ch, 250; add'l Madison sq 50; add'l 13th st 92	392 00		\$150 89
New York Mills Pres ch,	186 64	MICHIGAN.	
South Amenia Pres ch,	120 00	Battle Creek Pres ch,	\$55 86
Southold Pres ch,	7 00	Concord Pres ch,	10 00
Sugar Hill Pres ch,	7 50	Grand Haven Pres ch,	33 00
Yonkers Pres ch,	157 70	Ionia Pres ch,	13 00
	\$1443 12	Peunfield Pres ch,	3 48
			\$115 34
NEW JERSEY.		OHIO.	
Newark South Pres ch,	\$88 45	Atwater J H Colt,	\$5 00
PENNSYLVANIA.		Blue Ball Pres ch,	10 50
Brooklyn Pres ch,	\$25 00	Mason Pres ch,	10 00
" Deacon Jacob Wilson	6 25	Windham Rev Jas Shaw and family,	25 00
Great Bend Pres ch,	13 91	Osborn Pres ch,	10 00
Honesdale Stephen Torry,	50 00	Yellow Springs Pres ch,	15 00
Philadelphia Chnton st Pres ch, 447 65; 3d Miss Richardson 1 50; Mantua 1st Pres ch, S S 25,	474 15		\$75 50
	\$569 31	MINNESOTA.	
DELAWARE.		Preston Pres ch,	\$5 00
Delaware City Pres ch,	\$43 29	Traverse Des Sioux, "the offering of a little boy on his dying bed,"	5
Port Penn Pres ch,	33 45		\$5 05
	\$76 74	KENTUCKY.	
INDIANA.		Bowling Green,	\$5 00
Coal Creek Pres ch,	\$5 00	Total amount received,	\$2585 65
		EDW. A. LAMBERT, <i>Treasurer.</i>	

EDUCATION FOR THE MINISTRY.

PARTICULAR NOTICE.

Students intending to apply for aid from the General Assembly's Education Fund are informed that applications must be made through the Presbytery to which they would naturally belong, according to the rules laid down in the *Education Manual*, which has been approved by the Assembly, a copy of which will be forwarded by the general secretary to every person requesting it. Applications should be made at an early day. The Presbyterial certificate should be fully made out according to the required form, in all particulars, and cannot be substituted by a personal recommendation from any number of individuals however respectable. Inquiries need not be previously made whether any student can be aided. Any student who has been in regular communication with the Church for at least one year, if properly recommended by a Presbytery, will be entitled to a share of the funds. The appropriations will be to theological students, \$160; to collegiate students, \$132; to academic students, \$108, payable on or about the first days of November, January, March, and May. Further information will be cheerfully furnished on application.

THE FUTURE.

Our space for matter pertaining to the subject of education was wholly occupied in our last number with an account of the discussion and action of the General Assembly on the Permanent Committee's Annual Report. We hope that has received the attention it justly merits, and now ask attention to the question, *What shall be done in the ecclesiastical year which lies before us?* Our judgment, our wishes, our aspirations, our labors are directed in favor of ENLARGEMENT in our work to an extent of at least fifty per cent. in living interest, in prayerfulness, in the number of students, and in means to assist them. To attain this there must be no faltering on the part of those heretofore engaged, but, on the contrary, an advance, and a large addition to their number of those who hitherto have done nothing. We shall need to remember that the Assembly, to receive the requisite prayers, and men and means, has called for the annual presentation of the subject to each of its congregations. Systematic action is necessary. We crave not the place or the contributions of any of the other evangelistic operations with which we are associated in the Assembly's scheme of evangelization. But we ask that we may not be displaced for or by any one of them. In its sphere each is important, and no one can be omitted without injury to the others. It is an injury to our Church's interests to permit its congregations to have a favorite or pet object of veneration. Let each congregation systematize its opera-

tions, and give each object its own place in its own time. The great revival enjoyed in the past few months will, if it was genuine, produce an increase of the ministry, and care should be taken to call out its results in that direction. We trust that the subject may claim the attention of Presbyteries and Synods in their fall meeting, and that an impulse may be given which will be felt throughout the whole Church.

A PRESBYTERY PREPARING TO WORK.

The Presbytery of Ithica, at a recent meeting, directed its standing committees on Education, and other benevolent objects, to prepare themselves for the work assigned them, and then by means of exchanges endeavor to bring the subject before each of its congregations. The plan cannot be but fruitful of good; and those who carry it out faithfully cannot but have the reward of success.

SELF-SACRIFICE.

The idea was expressed by a member of the General Assembly, that the thought that a young minister must sacrifice so much, was brought too prominently before young men. We thought at the time the speech was an unguarded one. We have a short method of presenting this subject to our young brethren. We ask in the name and by the authority of the Master, for only one sacrifice and *that is to include everything, and to last always*. "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple," Luke xiv. 33. "He that putteth his hand to the plough and looketh back, is not fit for the kingdom of God." Luke ix. 62.

A SENSIBLE ESTIMATE OF PREACHING.

The critical spirit of the age, so severe on every institution that rests in any considerable measure on traditional grounds, is ever apt to be excited against the sermons of the present day. According to the calculations of Dean Ramsay, nearly four millions of sermons are preached annually from Brit-

ish pulpits. The fact has set some persons to speculate on the amazing disproportion between the labor applied and the result achieved by this extraordinary discharge of preaching artillery.

It seems to be taken for granted that because there is a great amount of labor wasted in poor, feeble, inefficient sermons, the whole system must be essentially at fault. In such representations, little or no allowance is made for the nature of the case, or the difficulty of securing the results to which preaching is directed. It is impossible to secure that all preachers shall be efficient, or even to tell in every case when a preacher is efficient, and when he is not so. It is unfair to put preaching in the category of a mechanical craft, and to judge of it accordingly. Preaching is the chief means of awakening men to the true glory of their being, of bringing them to God, and of creating and renewing the spirit of faith and love; of reverential regard for the unseen; of self-control, self-improvement, philanthropy, and many kindred graces, that would have little or no influence without it. It is necessarily a somewhat indefinite art. That on the whole, in spite of all its defects, it succeeds better in achieving these results than anything else could, would probably be best seen if it were to be discontinued for a twelvemonth, and the Sunday evening lectures of St. Martin's Hall were to occupy all the pulpits. The remarkable thing is, that notwithstanding all the sermons that the church-going people hear, as a matter of course, they are still capable of relishing more.

Additional lectures announced, especi-

ally when they bear on topics that come home to the business and the bosom, command large assemblages. We may point to the instances of lectures recently delivered in Edinburgh and Glasgow, on some of the skeptical tendencies of the day. The lesson should not be lost on preachers, that the more their discourses are thus brought home to actual thoughts and feelings the more interest they will excite. Even in Berlin, notoriously a non-church-going city, such lectures are well attended.

Under the auspices of the Evangelical Society, a course is now going on in Berlin, on such subjects as these:—Modern infidel views and divine Revelation; The Nobility and the Church; The Liberal Tendencies in our Era; Inspiration and Trinity; Romanism and Protestantism. As yet, at least, there is not much sign that the popularity or the power of the pulpit is to be numbered among the things that have passed away.—*Sunday Magazine.*

PREACHING INDISPENSABLE.

In looking forward through the course of the future generations of our race, we see them constantly subject to a number of great and urgent wants, which must be supplied. And we instantly see how they will be supplied. We foresee a long succession of the produce of the earth—diffusive verdure, and ripening harvests; all the labors and rewards of agriculture; also the mechanical and many other arts. They will also want government and legislation; and there is no fear that the supply of this should ever fail. But they will want to be taught religion; and how must this want be supplied? there will always be the Bible—numbers of instructive books—domestic teaching in serious families—and that occasional instruction which wise and religious men will be giving to those around them. There will be the instructive admonitory events of Providence, dispensations which express great truths, display the divine attributes and illustrate the great max-

ims of eternal justice. But there must also be a continuance of the old, tried expedient of preaching. It was in use under the ancient dispensation. It has been the grand instrument in promoting Christianity; and it is to be employed through all nations and ages. It is quite a natural, rational expedient for maintaining and promoting religion among mankind. It is in the very plainest order of means.

* * * * *

It is mainly by the institution of preaching, that religion is kept a conspicuous thing, a public, acknowledged reality; so much being said about it, in so many people's hearing, and so often. This kept it in view as something which mankind agree should be thought of. If we are told we ought rather to say it is public worship that has this effect, we have to answer, that public worship, separately from preaching, has a very small effect in favor of religion, as far as instruction, information, is concerned. It is quite certain, that where the conductors of that worship have not knowledge and religion enough to preach, that worship will be little more than a ceremonial routine of forms. And for the effect of such worship, observe the glaring matter of fact! Many of you have seen the state of the people's minds in places where the preaching has long been performed as a brief but heavy trifle in the service.—*John Foster.*

CULTURE NECESSARY.

A very little rational consideration of the mental resources and exertions, required in a man who is to explain and inculcate the comprehensible system of the Christian doctrine and morals, in a ministration to multitudes in public, and to individuals in private, of all ages, and of every diversity of disposition, capacity, and situation, and that ministration continued through many years, might suffice to show the importance of his having a considerably extended introductory portion of time, to be devoted to the diligent im-

provement and exercise of all his faculties, to the acquisition of materials for his work, and of means and methods for performing it in a worthy manner. His whole subsequent life, indeed is to be a course of improvement; but this introductory period, well employed, will be of inestimable use in forming his mind to the right habit for it, and inuring him to the labor.—*John Foster.*

THE BEST MINDS SHOULD BE EMPLOYED.

As to the desirableness of bringing into full activity as much as possible of the genuine talent existing among our religious youth, let it be considered what an extensive and various agency is continually going on in the promotion of all that is evil. That operation never intermits for it is possessed of the principle of perpetual motion vainly sought in mechanics. It is incited by that innate depravity which is combined with all human existence, and is never tired of activity. . . . This, too, is successful activity, and efficacious instruction. Now, is it not infinitely desirable, that amidst, and in opposition to all this, there should be a greatly augmented portion of ability and zeal sent forth into action for truth and righteousness? There are among our religious youth some spirits—we hope not a few—which a process of intellectual discipline would render of great value for the better cause, would accomplish for teaching, and proclaiming and protesting against the prevailing impiety and wickedness, and should not the religious community regard itself as in a measure pledged to God, that these minds shall be rendered efficient, by being brought out to the best advantage, against that wide and powerful co-operation for maintaining the dominion of depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest, whether the religious community ought not to consider the best endowed minds it may contain, as talents belonging and entrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be for religion. It is plain to common sense, that it must be of vast importance to the honor and success of religion, that as many as possible of its public teachers should be

men of great mental cultivation—exercised in regular and even severe labors of thinking—possessing a free and yet accurate command of words, on the right choice and disposition of which it depends whether their thinking shall be worth anything to other men—furnished with a considerable store of various knowledge—and qualified to appear to advantage in society.—*John Foster.*

General Assembly's Education Fund. Receipts from May 1st to June 30th, 1866.

NEW YORK.

Binghamton,	\$60 00
Fayetteville,	14 00
Amity,	17 82
Pine Plains,	10 00
Denton,	22 10
Johnsville,	3 75
Silver Creek,	25 00
Dexter,	10 00
Brownville,	10 25
Oaks Corners,	6 00
Augusta,	21 00

NEW JERSEY.

North Hardiston,	20 50
Second Orange,	52 10
A friend of Home Missions,	10 00

PENNSYLVANIA.

Erne,	60 00
Fairview,	10 40
Edinboro',	7 00
Waterford,	7 00
Harbor Creek,	15 10
Central Pres ch, Norristown,	22 20
Mount Pleasant,	10 00
Pleasant Unity,	6 00
Springfield,	3 19
Jeffersonville,	4 00
Williamsport, 2d,	50 00
Miss Kate M. Linnard, Phila,	10 00
John and Alida V. Constable, Phila,	20 00

DELAWARE.

Delaware City,	10 25
Port Penn,	11 53
Wilmington Central,	78 00

OHIO.

Berlin,	10 00
Johnstown,	5 00
A little boy in Maryville, \$1 silver,	2 00
Delhi,	6 00

MICHIGAN.

Kalamazoo,	72 57
Paw Paw,	6 80
Ionia,	17 46

INDIANA.

Aurora,	27 30
Peru,	30 00

ILLINOIS.

Jerseyville,	11 00
Rev Wm T Doubleday, Goshen, Ct,	5 00

J. W. BENEDICT, Treasurer,

128 Broadway, New York.

FOREIGN MISSIONS.

OUR CHURCH.

The chairman of the Standing Committee on Foreign Missions in the late General Assembly, Rev. Dr. Clark, of Buffalo, after presenting its report, made a short and telling speech, of which the following is a brief report. Its sentiments deserve to be written in letters of gold. May they be engraven on every heart in our Church!

“It seems to me that God is speaking in a voice never before so audible, to his Church, especially on this continent. It seems to me that our Church is the Church in the best possible attitude at this time to hear and respond to the call of the Great Head of the Church. Nobody who has been skeptical hitherto in regard to the supremacy of Christianity in the world, can doubt, since these last five years of American history have inscribed their lessons on the page of public memory, that this land belongs to Christianity; that it belongs to Christ for his Church; that his Church is to be erected on this continent as a tower of light for all the nations. That this part of the globe exists especially for that, none of us, it seems to me, can for a moment doubt. And if these things be so, it must be true that the Common Head of the Hosts of Zion is looking upon his churches on this continent to discern which of them is most ready to enter into the fore-front of the great work which is to be accomplished here and abroad in the coming half century. That Church in America which is prepared to receive most of the Christian spirit, to enter most perfectly into Christ's great work, to contribute most for the consummation of his kingdom in the whole world; into that Church our blessed Redeemer will most certainly enter, and make that the Judah among the tribes of Israel in this land. By his Providence and Spirit he has been dealing with our Church in a most remarkable manner, and in a manner of preparation. An *aggressive* army must have few *impedimenta*. Slavery is an impediment, which hanging upon any Church, unfits that Church for the great aggressive work which Christ has to do in this world. From that impediment, by the good providence of our ascended Lord, this Church has been delivered, and from every intestine conflict. Then by the good providence of God our Church has been planted on just the spot where it can have the easiest access to every part of this continent and the world. Christ, if we do not reject him by a bad spirit, must enter into our Church, and fill it with his temper; and what is the temper of Christ, but just the temper of missions? What is the temper of Christ, but just the largeness of benevolence which this work calls for?

“It seems to me that the day has come when every Presbytery in our Church, when every member in our Church, ought to feel, ‘I am a Presbyterian to carry Christ's kingdom wherever I can carry that blessed

light, here, at home, and abroad.' And not only this—we ought to feel that we are called to act, and that we do not deserve the name of Presbyterians in this day, that we deserve to be cast out, unless through all our ranks we engage in spreading the kingdom of our Lord, not only at home, but abroad.

“God give us the joy of hearing it reported at the next General Assembly that not a church in our connection has come short of its duty in this good work!”

THE U. P. CHURCH AND FOREIGN MISSIONS.

Our brethren of the United Presbyterian Church have committed themselves thoroughly to the work of spreading the gospel in foreign lands. They have a highly successful mission in Egypt; one missionary and six native helpers, at Damascus; five missionaries and several helpers occupying two stations in India; one missionary and his wife in China, and one in Italy.

The increase of their Board last year was \$37,880. At their late General Assembly much time was devoted to the Foreign Missionary question. The missions being reduced in strength, and five young men being ready to go out to them, there was a warm discussion on the policy to be pursued. We are glad to note that while some speakers feared that the needed funds could not easily be raised, the great majority held that it would be suicidal for the Church to go backward, and that the only wise and safe course in their emergency, is to go forward. It was voted to send the five candidates, and appeal to the people, to “come up to the help of the Lord” in his own work by raising \$100,000 this year. The Assembly also resolved to make a strenuous endeavor to place that sum in the treasury by January 1st, 1867. This augurs well for the prosperity of the United Presbyterian Church.

MINOR MISSIONARY ANNOYANCES.

“Lately,” writes a missionary, in Africa, “a well-grown calf was snatched away by a tiger. The creature must

have been of very great size, for the marks of his footsteps were the largest ever seen. Our fowls have many enemies, such as tiger-cats, serpents, and crocodiles. Serpents often visit us. Fourteen days ago a negro killed one of immense size, and most poisonous in its bite, here in our house. Frogs, scorpions, centipedes, and large hairy spiders, creep into our beds, chests, and closets. But what exercises our patience most is the mosquitoes.

“The ants are also dreadfully troublesome. As lately, one evening, we were going to rest for the night, we found our beds covered with two different sorts of ants. Already in the afternoon, a countless number of the black ants were making their way through our room, every one with an egg in its mouth. We tried to stop them, when there came a still more troublesome species—brown, biting, and bad-smelling insects, which were the allies of the first, and so we were glad to leave them alone. They all vanished after an hour or two, and we thought to get some sleep; but, as before stated, the bed from top to bottom was covered with them, and they made their way through all the bed-clothes. If we meddled with them they would bite severely, and if we killed any of the worst species, they sent forth an intolerable smell through the room. We had the bed taken into the open air, and well-shaken, and then gave the vermin an hour to march off. After this, we made the bed again, but scarcely had we lain down, when the covering once more swarmed with the

vermin. At last we found, that by rubbing the posts well with chalk, and putting plenty of it around the feet of the bed, the ants went away. It reminded us of one of the plagues of Egypt."

A CHINESE EVANGELIST.

The Rev. Griffith John, of the London Missionary Society, gives an account of a native preacher at Hankow, in China, which encourages the hope of an order of native laborers of a high character, for the work of the gospel in that great empire. After an interesting statement of the literary successes of *Shen Ts-sing* in early life, his conversion to Christianity, and the abundant service which he performs as a helper, Mr. John remarks:

"Such is the amount of work this man goes through every week. But what of its character? Of this, also, I have nothing but good to say. Considering the apathetic spirit of his race, his education in the Confucian religion, and the very limited Christian advantages which he has enjoyed, it is surprising and pleasing to witness the amount of zeal, earnestness, and religious tone which pervades his work. His prayers are simple, devout, and always to the point. His addresses to the Church are practical, Scriptural, and faithful. His discourses to the heathen are well adapted, and thoroughly Christian and independent. He has but one gospel to preach to the rich and to the poor, to the wise and to the simple. He never fails to preach Christ and him crucified as the only Saviour, and never hesitates to tell the proud *literati*, who often attend in large numbers, that there is no other name given among men whereby they can be saved. Though a good scholar, he seldom quotes the classics in his discourses. To do so, he thinks, is simply to pay an injurious compliment to the Confucian religion, and feed the pride of the scholars. He maintains that Christianity is an entire whole, complete, and all-sufficient, and that we must

present it as such if we would make Christians of this heathen people. When, however, any one ventures to object to a Bible truth, the quotations are always at hand to baffle and silence his opponent on his own ground. For example: he begins a discourse by stating the doctrine of the incarnation of the Son of God, and relating the facts connected with the birth of Jesus. Some will object to the miraculous conception, and assert its impossibility. In a moment down comes a torrent of classical quotations, in which miraculous conceptions are recorded. 'Have you not heard of these things before?' he will continue. 'Doubtless you have, and believe them all to the letter, though there is not a particle of truth in them; but if you believe *them*, though surpassing strange and inexplicable, why do you disbelieve this statement of the Holy Book, for no other reason than that the fact is miraculous and therefore beyond your comprehension? But though the accounts of incarnations and miraculous conceptions with which you are familiar are false, I am willing to allow that a great truth underlies them. They point to an instinctive conviction on the part of the race, that Divine interposition is absolutely necessary in order to lift up the world; and that if man is ever to ascend, God must descend. This is the doctrine which the Bible teaches distinctly; and Jesus Christ, as the Son of God and the Son of man, meets all the wants, and satisfies all the longings of humanity. The false incarnations of the heathen only point to the one true incarnation of Christianity.' Having thus silenced his opponents, he will proceed to state the reasons why he accepts this as true, whilst he rejects the other as false. Such is SHEN TS-SING. To me he is a personal friend, and to the work a most valuable helper."

MISSIONARY COURTESY OBSERVED.

The English Church Missionary Society, finding that the field which they had entered in the northeast portion of

the large island of Madagascar, is an unfavorable one, have determined to seek a new locality on the southeast coast. Although urged by over zealous churchmen to establish a mission at the capital, the managers honorably observe an arrangement made with the London Missionary Society, who had previously occupied the capital, and confine themselves to the sea-coast. Their ideas of missionary courtesy and propriety, are of a different sort from those of Bishop Staley and the supporters of the Reformed Catholic Mission in the Sandwich Islands.

RECENT INTELLIGENCE.

Jamaica.

About 100,000 of the population of Jamaica have been brought under Christian instruction: 300,000 yet remain in unbroken heathenism. Says Rev. James Watson, the oldest missionary of the Scotch United Presbyterian Church:—

“It is not the fact that the religious portion of the community are retrograding or deteriorating; but the vicious, the criminal, and the ignorant, being more numerous, neutralize the good that has already been done, cast it into the back ground, and, in fact, give character to the whole population; and that character, as a whole and in bulk, one of disorder, criminality, and irreligion. The good that has been done maintains its place and its standing in the locality where it exists. There it is palpable in the pure and blameless lives of thousands who have been redeemed from vice and ignorance through the instrumentality of missions. There is a triumphant vindication that our labors have not been in vain. There, amid the present difficulties and hardships which the people have to endure, it may be seen in patient forbearance, in uncomplaining submission, and in quiet industrious prosecution of the toils by which they and their families are maintained, and in the peaceable, unostentatious maintenance of the ordinances of the gospel, and the walk and conversation which it upholds and enjoins. But be-

yond the pale of this life-giving influence, there are thefts and robberies, drunkenness, vice, and crime.”

Only the labors of Christian missionaries extended to the whole population, can save society there from the greatest evils, and secure the temporal prosperity of the Island.

Turkey.

The letter of the Western Turkey mission, written at its annual meeting in June, says:—“We think that at no period during the past ten years have we had so much encouragement to prosecute our work. Not only has there been the usual steady growth, in the churches, but there is now more harmony between the missionaries and the various classes of the native agents. In Constantinople the change for the better is very great. In all our fields we see, from year to year, among our native brethren a growing disposition to assume their responsibilities, and to become, self-supporting, aggressive churches.”

It is added that, “the most difficult question has been ‘the supply of the field.’” They urge the immediate obtaining of five ordained ministers for the vacant places in the mission, and a layman for secular duties at the Capital. Who will respond to this call?

The report of the Central Turkey Mission is also full of cheer in regard to the progress of the gospel, but has to speak of sore trials. Referring to the sad bereavements sustained, it adds:—

“The field of Adana is now, for the first time, fully open. Hadjin, and all the villages of Giaour Dagh, are ready for the gospel, but no one comes to give it to them. We need two men for Adana, and two men for Antioch, *immediately*. Every year, every month of delay is so much of positive harm to our work. If there were anything we had not said, any loud call we had not uttered, any arguments we had not used, we would use them now. We would cry aloud, would beg and beseech young men in the senior classes of the seminaries at home to come, and come *now*, to our help. Our mission has only four members, but we have six stations in our charge, and it takes seven hundred and fifty miles of travel to make the circuit of these stations. By no miracle that we know of can we four be multiplied to twelve, for the care of these six places. We can only call upon young men, who are strong, to come and aid us, and pray the Lord of the harvest; and then, the love of Christ constraining them, they must ‘come over and help us!’”

PUBLICATION.

WORK FOR EDUCATED MEN AND WOMEN.

Among our fifteen hundred ministers are there not some who could make themselves useful in writing for the young, beyond the half-dozen or so, who now are doing something in that way? We are sure that there are, and we ask them to take the matter to heart.

Purchasers seek *new* books, booksellers demand *new* books, and publishers must issue *new* books, or be left astern by more energetic competitors. The result is that many inferior new books are issued to meet the popular demand. Though poor, even worthless, they are published because they will sell. If we could we would change this condition of affairs, and make the good old books more popular than trashy new books; but this we cannot do. This being so, we earnestly desire *good new books* for publication by our Committee. Poor books we are not willing to issue. We cannot afford to lose the character for excellence which our works for the young have gained. On the other hand, we cannot refuse to publish, for this will drive our friends to less scrupulous publishers for their books for the family and Sunday-school library.

And is there any reason why there should not be books at once valuable and interesting prepared for the press? Must publishers be shut up to a small number of professed writers for the young, who, it may be, have long since used up all their available stock of ideas? We think not. Among the educated men in our ministry, and the well cultivated women in our churches, there are those fully competent to this duty.

"But it will involve labor!" Of course it will. And what good work does not involve labor? Is it not the duty of those qualified for the task to prepare wholesome mental food for our youth, even if it does cost an expenditure of time and brain? The question answers itself.

We would make a suggestion. Fiction has its proper place in literature, but no reasonable person will deny that it now is excessive in amount. The vast majority of the books in our Sunday-school libraries are "story books." The demand of the scholars is for "interesting story books," and story books they get, and often nothing but story books. Very wishy-washy story books many of them are, with a half ounce of truth to a peck of incident and small talk. But, even with good books only, of this class, on our shelves, the *proportion* is excessive. We wish therefore to suggest that there is room for a large number of volumes of a different class. Passages of history, lives of eminent men, our mission fields, scripture story, facts within the range of personal knowledge, the works of God in nature, may be made the ground work of books for the young, at once instructive and entertaining. Without excluding the illustration of truth, and the presentation of lessons of wisdom by parables, we would foster the production of works in which actual truth forms

the substratum. Yet, that the book is "true" will not make it available, unless the truth is rendered so attractive as to secure a reading.

We may add that fair compensation will be made for manuscripts that are approved and published. They should be sent to the editor of the Committee's Publications, Rev. John W. Dulles, Presbyterian House, Philadelphia.

BAPTIST PUBLICATION SOCIETY.

The Publication Society of our Baptist brethren is now forty-two years old. Its home is in Philadelphia, where it has a good building on Arch street, and does an active business. Although we might wish that they expended less of their strength upon the question of the mode of baptism: a question, as it seems to us, of minor importance, yet we must commend them for doing a good work. Year by year, they give to the denomination which they serve much that is valuable and instructive. Fresh books, tracts, and papers are added to a list already highly respectable. Even with the drawback of a specifically "Baptistic zeal" that we do not commend, from our point of view, we rejoice that they are scattering through our land broadcast the great fundamental truths of the gospel in book, leaflet, and tract.

The receipts of the society have steadily increased for several years past. During the last year, the receipts in the Benevolent Department amount to \$47,778.11. Of this, however, \$12,527.02 was received for the erection of a meeting-house in Stockholm, Sweden. There were, also, two special donations, 20,000 testaments, valued at \$3000, from the British and Foreign Bible Society, London, and 2000 Testaments, valued at \$240 from the American and Foreign Bible Society of this country. Deducting these we have \$32,011.09 as receipts by donation directly from the churches. This is nearly \$10,000 more than was received in the same department last year.

The receipts in the business department of the Society, were \$124,845.12, which is \$6,483.73 more than the previous year.

The total receipts, in both departments, from all sources, were \$172,623.23, and from the *ordinary* sources of supply \$156,856.21, which is \$16,443.53 more than were the like receipts last year.

Distribution.

The Society, with this liberal amount of funds from the churches, has been able to employ fifty-eight colporteurs, who visited 19,178 families, and sold or granted more than 20,000 volumes, and 96,998 pages of tracts. That this work is producing large results cannot be doubted. One of the society's agents reports what probably others also would testify.

"The demand for religious reading is great. I have circulated a great many denominational books, which are certainly having their influence in favor of Christianity and our peculiar tenets. What do the Baptists believe? is a question very frequently asked by the many settlers of this destitute field. If it cannot be answered by having the word preached by faithful ministers, it can be answered by circulating our denominational books. So, whether the word is preached or not, the minds of the people will be moulded into Baptist faith, through colporteur labor. And thus the minds of the people will be prepared to receive the truth when it is preached."

Mr. Crozer's Gifts.

The late John P. Crozer, some time since, made two excellent donations to the Society—one of \$5,000, the interest of which is to be expended in donations of books for *ministers' libraries*; and another of \$10,000, the interest to be used for grants of books to needy Sunday-schools. Thirty ministers have received gifts of books from the first fund during the past year. From the latter

fund \$717 was received for distribution to schools.

We commend these examples to Presbyterians of large means, as well worthy of imitation.

The Crozer Memorial.

The death of Mr. Crozer has been followed by a noble instance of generosity on the part of his widow and children. Instead of rearing to his memory a pile of marble or a shaft of granite, they have presented to the American Baptist Publication Society fifty thousand dollars (\$50,000) as a "Memorial Fund" for the benefit of the colored people of this country. Of the interest of this fund, one-fourth is to be used in supplying Baptist Sunday-schools of colored children with library books and publications; one-fourth in supporting Sunday-school missionaries; one-fourth in supplying colored Baptist ministers with books; and one-fourth in aiding colored students for the ministry.

It is especially stipulated that the yearly income derived from one-eighth part of said memorial fund, shall be expended in the four different ways above designated, among needy applicants from Evangelical churches irrespective of denomination. And this, in the opinion of the donor of this one-eighth part of the memorial fund, will accord with the views of the beloved parent, whose language on his dying bed was, "How small denominational differences appear on the threshold of eternity!"

FROM OUR LETTERS.

An Elder's Work.

From Batavia, New York, an elder writes:—"When the PRESBYTERIAN MONTHLY was issued, I wished to introduce it among our people. I had an 'old peoples' Bible Class' of fifty or sixty members out of about thirty families. I promised a copy of the MONTHLY for this year to each of the families represented in my Bible-Class, and sent for thirty copies. Now my class has increased and there are not enough, and therefore I enclose two dollars, which,

if I understand the terms, will add eight more copies to my bundle for the remainder of the year, which you will please send, commencing with the July number."

Help Wanted.

From Minnesota:—"I have during the last year been laboring at Preston, Minnesota, during which time we organized a church of thirty-three members, and gathered a good congregation.

"We now want to introduce the Social Hymn and Tune Book, and my object in writing is to find out whether you can accommodate us with better terms than those advertised. Mr. Randolph thought it possible you could give us a donation of as many as we could buy. Our circumstances require that we should take advantage of any such opportunity, and we would be thankful if you would send us, along with the fifteen which we are able to buy, a donation of a few more, or if you would in any way help us."

A Collection.

From Stamford, Connecticut:—"Enclosed you will find a check for \$56.07, the result of our collection for Publication. I presented your cause in a sermon, and am sorry it did not prove more profitable to your work. I shall keep at it, however, until my people feel the importance of honoring this cause as its merits demand. I wish you would send me a copy of your prayer meeting Hymn Book, as we want a new one, and I want to introduce that. I should also like a few copies of "*Why Delay,*" and a few of "*Welcome to Jesus,*" "*Join the Church,*" "*Is it Well with Thee,*" "*The Work of the Church,*" "*Christ Alone,*" and a few copies of No. 1, 2, and three of leaflets.

"I feel, my brother, that these little tracts are of great service in leading souls to Christ, and your leaflets I have found almost invaluable aids in my pastoral labors.

"I think that scattering a few of your smaller publications among my people may serve to increase, not a little, their gifts for your noble cause."

Join the Church.

The Rev. A. L. Benton writes:—I would like some of your tracts number 13, second series, "Join the Church."

This is the best tract of the kind that I am acquainted with. I find it very valuable in removing difficulties which lie in the way of a public profession of religion."

Clothing Acceptable.

Although the dispensation of books is our line of things rather than the dispensation of raiment, we have a note of acknowledgment of the latter from one who is laboring in our appropriate work with self-denying zeal.

"The package of clothes has reached me safely, and proves acceptable.

"I believe that I have tried on all the articles of clothing, and they all fit me very well. In selecting articles to fit, you are pretty good hands to guess, I see. I am not at all disappointed in what I have received. May the good Lord reward you, and the donors, (whoever they are), for your kindness and beneficence in procuring them for me.

"I shall feel myself stimulated to labor, and exercise self-denial in the Master's cause, seeing that there are friends raised up to help me."

A Suggestion Accepted.

From New Hampton, N. Y., the Rev. O. M. Johnson writes:—"I purchased at Randolph's just at the close of last year, the life of John Brainerd, Bowen's Meditations, and some other books. Brainerd's life I read at once with great interest, and add my thanks to those of many others for its preparation. The Meditations I like, and if I do not find time to read one each day, yet I often look into them, and meet with a freshness and vigor in many of the thoughts which prove truly refreshing. I think the book improves on acquaintance. Still, in my judgment, it has one defect which should be remedied. It has no index. A list of the texts used, arranged in the order of the books from which they are taken, would add to the value of the book, in

my estimation. For example, suppose I have met with a striking thought, or a passage which I may have occasion to use, either as a quotation in a sermon, or a suggestion of other thoughts or themes. I neglected to put in a mark, or make a note of it, but remember the text with which it was connected, yet not the day or the page;—what must I do? Just what I have done more than once, turn over the leaves until I find it. This process takes time, and does not always yield satisfaction. I think an index should be made for the next edition."

[At our request, Mr. Johnson has prepared an index which will be inserted in the second edition, which is to be immediately issued.]

Donations Received by the Treasurer of the Presbyterian Publication Committee, from June 1st to June 30th, 1866.

Grand Rapids, Michigan, Pres ch,	\$7 83
Reeseville, Pennsylvania, Pres ch,	10 50
Albany, New York, Rev Robt Strong,	30 00
Geneseo, New York, 1st Pres ch,	20 00
West Philadelphia, Pa, H P Sloan	20 00
Portsmouth, Ohio, to constitute Rev E P Pratt an honorary member,	112 00
Mount Pleasant, Pennsylvania, Pres ch,	7 80
Pleasant Unity, Pennsylvania, Pres ch,	6 20
Warren, Illinois, Pres ch,	10 00
Oaks Corners, New York, Rev A T Young,	6 00
Madison Square, New York, Pres ch, add'l,	53 26
Bergen, New Jersey, 1st Pres ch, in part,	50 00
Geneva, New York, 1st Pres ch,	53 69
Grafton, Ohio, 1st Pres ch,	7 50
Newark, New Jersey, South Park, Pres ch,	45 46
Southport, Indiana, Pres ch,	4 10
Shipman, Illinois, Pres ch,	5 00
Tecumseh, Michigan, Pres ch,	22 90
West Nantmeal, Pennsylvania, Pres ch,	10 00
Alton, Illinois, Pres ch,	58 55
Denton, New York, Pres ch,	16 00
Pottsville, Pennsylvania, Clarissa Benedict,	10 00
Nunda, New York, Pres ch,	11 25
Eckford, Michigan, Pres ch,	80
Tekonsha, Michigan, Pres ch,	1 42
Plymouth, Illinois, Pres ch,	15 00
Dover, New Jersey, Pres ch,	20 00
Total amount received,	\$615 31
WM. L. HILDEBURN, Treasurer.	

DIRECTIONS.

Communications for the Committee, manuscripts, and contributions, should be addressed to Rev. JOHN W. DULLES, Philadelphia, Pa.

Orders for books, tracts, &c., to
Presbyterian Publication Committee,
No. 1334 Chestnut street, Philadelphia.

MINISTERIAL RELIEF FUND.

<i>Ministerial Relief Fund, Received from Feb. 1st to June 30th, 1866.</i>			
New York City, Madison Square Pres ch,	\$500 00	New York, East Nassau and Brainard Pres ch,	\$5 00
New York, Springfield 1st Pres ch,	17 78	“ Greenfield, Pres ch,	11 00
New Jersey, Montclair Pres ch,	20 50	Philadelphia, 1st Pres ch,	155 47
Iowa, Shunem Pres ch,	7 05	“ 3d Pres ch,	84 94
Iowa, Troy 1st Pres ch	3 95	“ James Fraiser,	5 00
New York, Middlefield Centre Pres ch,	9 50	Pennsylvania, Erie 1st Pres ch,	50 00
Michigan, Houghton Pres ch,	7 10	“ Beaver Dam Pres ch,	5 00
Ohio, Milan Pres ch,	20 00	New York, Penn Yan Pres ch,	29 46
“ Fremont Pres ch,	35 60	“ Peekskill 2d Pres ch,	16 75
“ Rev. F. Rossiter,	2 00	Canada West, St Catherine Pres ch,	3 00
Pennsylvania, Marple Pres ch,	25 00	Ohio, Lane Seminary Pres ch,	86 17
“ “ “ Adam C. Eckfeldt,	5 00	“ Dresden Pres ch,	12 50
Iowa, Pleasant Prairie and Centre Point Pres chs,	7 00	Illinois, Centralia Pres ch,	9 00
New York, Potsdam Pres ch,	13 40	New Jersey, Patterson, Mrs CB Atterbury,	10 00
“ Cooperstown Pres ch,	34 58	Iowa, Waterloo 1st Pres ch,	7 15
Pennsylvania, Reading 1st Pres ch,	50 05	New York, Denton Pres ch,	10 00
New York, Pavilion 1st Pres ch,	7 00	“ Buffalo North Pres ch,	114 40
Ohio, Cleveland 2d Pres ch,	66 10	Wisconsin, Baraboo, “A Believer in Christ,”	1 00
Pennsylvania, Hublersburg and Spring Mills Pres chs,	13 75	Total amount received,	\$2513 89
Interest on U S Bond and premium,	50 90	JOHN C. FARR, Treasurer.	
Ohio, Putnam Pres ch,	20 00	PHILADELPHIA, July 6, 1866.	
New Jersey, Orange, M O Halsted, Esq,	50 00		
Pennsylvania, Beaver Dam Pres ch,	5 00		
New York, Jefferson Pres ch,	16 50		
“ Franklin Pres ch,	11 00		
“ Yonkers 1st Pres ch,	160 75		
“ Canisteo, Pres ch,	2 00		
“ Oneonta, Pres ch,	6 45		
New Jersey, Newark 1st Pres ch,	93 00		
Illinois, Collinsville 1st Pres ch,	16 05		
Michigan, Manchester Pres ch,	9 00		
Ohio, Monroeville Pres ch,	4 00		
New York, Knowlesville Pres ch,	11 10		
Michigan, Kalamazoo, German Pres ch,	4 75		
Ohio, Sandy Spring Pres ch,	4 00		
Philadelphia, Southwestern Pres ch,	10 00		
Ohio, Delaware 2d Pres ch,	15 10		
“ Frankford Pres ch,	12 00		
“ Portsmouth 1st Pres ch,	60 50		
New Jersey, Newark South Park Pres ch,	76 74		
Indiana, Indianapolis 4th Pres ch,	19 40		
New York, Lima 1st Pres ch,	32 03		
“ Sherburne 1st Cong ch,	10 00		
Ohio, Mesopotamia 1st Pres ch,	10 50		
“ Farmington 1st Pres ch,	4 90		
Delaware, Wilmington Hanover St Pres ch,	55 72		
Ohio, Vienna Pres ch,	5 00		
“ Mecca Pres ch,	4 50		
“ Johnston Pres ch,	5 25		
Michigan, Brighton Pres ch,	8 25		
“ Pleasant Valley Pres ch,	5 75		
Ohio, Ironton Pres ch,	23 30		
New Jersey, Bloomfield Pres ch,	49 15		
Pennsylvania, Jeffersonville Pres ch,	3 00		
Ohio, Youngstown “Mother Montgomery”	40 00		
Delaware, St. George's Pres ch,	52 00		
New Jersey, Beverly Pres ch,	11 00		
“ Newark Park Pres ch,	39 10		
Philadelphia, Miss K M Linnard,	10 00		
New York, South Amenia Pres ch,	15 00		

At the quarterly meeting of the Executive Committee held in June, five new applications for aid were received, and ten applications for renewed appropriations, which, with other cases on the list, now make thirty-five families assisted by the Relief Fund. The amount appropriated at the June meeting was \$2313.00. Although the annual report closed with \$1605 in the treasury, the recent demands upon it left not funds sufficient to meet the liabilities. While we do not despond in view of the future, it is evident that, unless there is a large increase in the amounts contributed to the fund over the rates of the last five months, the wants of all the needy among us will not be relieved. We earnestly request many more churches to assist in this cause.

Why is it that most of the pastors, who must be familiar with the pecuniary trials in ministerial families, are so tardy in bringing this cause before their congregations?

Rev. CHARLES BROWN,
Secretary.

Office, No. 1334 Chestnut street.

CHURCH ERECTION.

TRANSITION PERIOD.

The action of the last Assembly has devolved upon the Board of Trustees the necessity of an entire re-organization of the department. Earnestly desiring to give full and energetic effect to the new system of operations, they have consulted frequently, since the adjournment of the Assembly, in order to devise the best modes of action.

The investment of the Permanent Fund necessarily demands their attention in the first instance. The mode of investment is referred by the Assembly to the judgment of the Trustees; the terms of the act simply requiring that the Fund, with its accretions, "be securely and permanently invested." The question was raised, during the session of the Assembly, whether the Fund might be loaned, in sums more or less considerable, to individual churches in every part of the land or not. Representations were made, to a certain extent, in answer to inquiries to that effect, that the Trustees would be at liberty to make investments of this description. These statements were not made authoritatively, but as matters of individual opinion; and not by any members of the Board.

The Assembly in condemning and discarding, as they have done, the whole system of loans to churches, as of evil and unhappy tendencies, could not have intended to inaugurate a system which would perpetuate these evils, and make them vastly more burdensome. They sought, by their action in the premises, to discourage their churches in the matter of building houses of worship on credit, and subjecting themselves thereby to the crushing embarrassment of church-debts. It is not supposable, therefore, that

they had any expectation that the Fund would be loaned to any of our religious corporations, as in any sense a secure and permanent investment.

In any case, whatever may have been the intent, expressed or implied, of the General Assembly, in passing the Act on Church Erection, the Board are to be guided, in their investments, by statute law. They are a corporation, created as such by the Legislature of the State of New York, and are responsible to the State for the faithful execution of their trust. As a board of trust, they are compelled to limit their investments of funds by the provisions of law. They may invest for the purpose of income, in the bonds of the State of New York, or of the United States, or in bonds well secured by mortgage on unencumbered lands within the State. Should investments be made in any other securities, and loss be thereby incurred, they would be themselves responsible for the loss. They have, therefore, very properly come to the conclusion, that however desirable it might be on some accounts to scatter the fund among the churches in sums from two to ten thousand dollars, on interest, they are not at liberty to pursue a policy of this description. Much as it might gratify themselves personally thus to make distribution of the Fund, they are precluded from it by the statute in such cases made and provided. They are constrained, also, to believe that the statute is eminently wise and proper. If, then, they feel compelled to decline applications of this nature, it should not be imputed to any want of regard to the applicants, and the cause which the Fund was created to subserve. It is the *interest* of the Fund only which they are at liberty to distribute, until they receive contributions from the churches, as recommended by the General Assembly.

MISCELLANEOUS.

FROM REV. THOS. H. SKINNER, D.D.

The following note from the Rev. Dr. Skinner, will have an interest to the many readers of Bowen's Daily Meditations.

MY DEAR BROTHER. I have been late in acknowledging your kindness in sending me "Bowen's Meditations." I have been engaged in hard thinking, and wished to acquaint myself better with this book; and with all I have been unwell, hence my delay. But "better late than" never is, I think, specially applicable in this case, and there is this advantage in being late, that I can now speak of the book more intelligibly than if I had written immediately after receiving it. I think Dr. Williams has not overrated it; at least, I know no book of its class which has equal merit. Bowen was an infidel; his conversion was very remarkable; and it has been verified by a life pre-eminently spiritual and consistent with itself, from its beginning until now. He made me acquainted with him soon after his change, and became a member of Mercer Street Church, when I was its pastor. A more exemplary member did not belong to it. I class him with one of the loveliest examples of spiritual life I have ever known. Our Elder, Francis Markoe, and he were not unlike in the suddenness and decisiveness of their outset in that life. Markoe had not been an infidel, but his conversion was almost miraculous; Bowen was prepared for the ministry in the Union Seminary. For talent, for attention to all seminary duties, for eminent holiness and carefulness, our school has never had his superior; and in this height of personal excellence, he will live in his book, long after he shall have begun his life in heaven.

Let us praise God, dear brother, for such an example of his marvellous grace. Let us also pray that such examples may be multiplied in all our seminaries and churches. Accept my thanks for sending this precious book.

FICTION.

In connection with our remarks under the Publication head, we give some judicious thoughts by Dr. Kirk, in the Tract Journal.

May Tract Societies Publish Fictitious Works.

What is fiction? Pilgrim's Progress is a fiction. No such man ever lived as Bunyan describes in that immortal book. He feigns his existence. And yet there is no deception. And the Pilgrim's Progress is more true and matter-of-fact than a vast deal that passes for literal biography. There are, then, two kinds of fiction. The one aims to deceive; the other does not. Some of the Saviour's parables are undoubtedly fictitious in the latter sense. Probably no king ever literally sent out his servants through the lanes and by-ways to find lame and blind and ragged guests for his feast; that is, no earthly king. But there was a heavenly king who did so send, and is doing it to-day.

Since, then, fiction is not to be altogether excluded we have laid down for ourselves these rules:

1. There are certain limitations to this kind of writing, which are never to be passed by us. Entertainment, for instance, is not the proper end of any book to be published by this Society. Extravagant views of life and things and persons are unhealthful. Wrong estimates of the means of promoting our happiness are exceedingly pernicious.

2. Our books must be written under the impulse of a profound reverence for man as an immortal, responsible being; who must do either great good, or great evil; who must be eternally happy or eternally miserable. And this reverence must extend even to the earliest period of human existence; especially to the formation period, when the foundations of character are laid.

3. Our books must be written with the most sympathizing regard to parents, pastors, and teachers. To enter into their feelings of solicitude and apprehension, their wishes and their prayers, is our delightful task. What a godly, judicious father, mother, pastor, or teacher, would dislike to find in the hands of a child, we trust will never issue from our press.

In a word, then, our aim is to cast a healthful sunshine over life to the youthful mind from the lustre of redeeming love; to unfold the hidden powers of the soul; to give a lofty standard of character; to show the true end of life to young and old; to stimulate to the pursuit of all that is pure, and noble, and useful. This is our standard in every book—our lowest standard, even when Christ and he crucified, is not its direct theme—whether the form be didactic or narrative; that of fiction, or that of fact.

MOTIVE FOR ENTERING THE MINISTRY.

Much has been said, of late, respecting the reasons why young men, in larger numbers, do not offer themselves for the work of the ministry, and many are disposed to think, that the causes of this state of things are to be found, principally, in the hardships incidental to the ministerial life, and to insufficient support. In the various discussions upon this subject, which have been going on in the public journals, these earthly motives, as it seems to us, have held quite too prominent a place; tending to make young men feel that they are justly excused for standing aloof, unless the way can be made very smooth and easy for them. There is no little danger in allowing this class of motives to mingle largely in the appeal which is made to young men on this subject. The minds that can be effectually reached by another and a far higher class of motives, are the minds which we most desire to influence and direct toward the work of the ministry. The true standard of min-

isterial support, is doubtless that which will conduce most directly to spiritual success; and we have no doubt that, in the great majority of cases in this country, this success would be better secured by somewhat larger salaries. At the same time, we would do nothing to excuse young men from the obligation that rests upon them to labor in this sacred profession. It is a work which God has appointed to be done upon the earth; and a young man of right character and right views, will feel the pressure of this great motive upon him, and will go forward trusting in the Lord for the result.—*Thirty-seventh Report Am. Ed. Society.*

SUCCESS WITH A BIBLE CLASS.

After about twenty years' experience as a Bible-class teacher, I have observed that success depends greatly, if not mainly, on the following points.

1. Punctuality of the teacher. He must not be behind time.

2. The teacher must be master of the lesson, and be able to give illustrations, clear and pointed, and such as his class may readily understand.

3. He must treat Bible subjects with a seriousness and earnestness which belong to them.

4. He must encourage the timid, treat with respect opinions differing from his own, and shield from mortification those who may chance to give wrong answers.

5. He must allow no tedious discussions.

6. He must give every member something to do, and not allow a few to monopolize the time, even if he has to suggest answers to those who are backward for fear of answering incorrectly.

7. He must manifest a personal interest in each member of his class, treat all with cordiality, and carefully avoid all appearance of partiality.

8. He must let no exercise pass without making it contribute in some way to the conviction, that the Bible is really and truly the word of God, and as such, the most important book that man can study.

HOME MISSIONS.

DIRECTIONS.

All communications relating to the business of the Committee can be addressed to Rev. H. Kendall, D.D., except those pertaining to donations and subscriptions, which may be addressed to E. A. Lambert, Esq., either at No. 45 John street, or No. 150 Nassau Street, New York.

MEETING OF THE COMMITTEE.

The regular monthly meetings of the Committee are held at No. 150 Nassau street, on the *Tuesday* after the first *Monday* of every month.

APPLICATIONS FOR MISSIONARY AID.

A church applying for aid must have the endorsement of the Presbytery to which it belongs; and no church should be recommended for an appropriation which does not make all reasonable exertions to support its minister without missionary help. Appropriations are made with reference to the necessities and prospects of congregations rather than the wants of missionaries. The General Assembly recommends that in planting new churches the unity of the body of Christ should be recognized; that where another denomination of like general faith and order is in possession of a field, and is doing all that may be fairly needed to supply it with the gospel, missionaries should not be sent to that field but to more destitute regions. Applications should state all the facts which the Committee should know, in order to form a correct judgment in the case.

No appropriation is made for more than a year. At the close of the period for which the commission has been issued, if further aid be needful, a *new application* must be made and recommended by the Presbytery.

MISSIONARY BOXES.

Persons or congregations can obtain the names of missionaries worthy of aid, by writing to the General, Associate, or any of the District Secretaries. The missionaries who need such boxes should furnish the Secretaries with *full* information in regard to the members of their household—their age and sex. This information should be forwarded at least by the 1st of September each year. With this knowledge the ladies of our congregations can direct their skill and energy to some purpose.

When a box or barrel of clothing is ready to be forwarded to its destination, let a list of all the articles be put inside the box, to show the recipient if any thing has been taken from it while on the way; and let another list be retained by the donors, that the value may be collected by the public carriers, in case the goods are lost.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Committee need the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent to him must be proportionally diminished. We trust the friends of the Home Missionary, therefore, will everywhere see to it, that they give none the less money, in consequence of their giving other things that are needful and convenient.

PRESBYTERIAN PUBLICATION COMMITTEE,
1334 CHESTNUT STREET, PHILADELPHIA.

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18mo. 396 pages.

This book is now ready. It has been prepared as a companion to the "*Social Hymn and Tune Book*," and contains precisely the same Hymns, *without the Tunes*. Some in each congregation who do not care for the tunes, will probably prefer this book.

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